Smith's Report

No. 213 *Addressing the Holocaust Question Since 1990* May 2015
Some of it Happened, Some of it Didn't **Online** at www.codoh.com

WHY IS A FREE PRESS FORBIDDEN AT HARVARD UNIVERSITY?

Bradley Smith

Over the last months I have grown increasingly aware that something is missing from my world, my life. That something made itself increasingly apparent to me after the publication of my recent book, *A Personal History of Moral Decay*. *Moral Decay* is autobiography, an episodic collection of stories that portray, without interpreting, occasions and happenings in the life over a period of some 40 years *before* I stumbled into revisionism.

The stories reveal, expose I might say, interesting complications of a life in which neither ambition nor achievement played a significant role. What there was, for me, was a willingness at any given moment to acknowledge what was happening, what I was seeing. No matter that at one moment what was there to be seen might be vulgar and commonplace. Or at the next moment it might be an hallucinatory vision of God or the Devil. In each case there was a willingness simply to see what was there, to write down what I saw, and to keep it simple. That was the long and short of it.

That is what the publication of my book has caused me to become aware of. That I am no longer seeing much of what I used to see, that I am not writing down very much of what I do see, that the foundation of the writing has long passed from the act of seeing to one of journalism and arguing for a free press, particularly on the American campus. While I am committed to the work I do now, I want to remain aware of the life in the way I once was aware of it. In short, I want to integrate the old way of seeing, which was so uniquely personal, and the work I do and have done for the last three decades with revisionism.

I have spent these last weeks structuring a new Website that I can use to connect my life as a literary writer with the journalism, the revisionist outreach, I have committed myself to. A Website to connect the two halves of my life. Not a new Website to replace the one that is already online, but an additional Website. It means new expenses and an additional workload for me, each of which was, and is, a problematic issue. This new Website is *A Light on Campus*.

CODOH is dedicated to the Holocaust question from every perspective. It is loaded with information and books on the topic. The idea with *A Light on Campus* is it will be the one site on the Interrnet to be wholly dedicated only to revisionism and a free press on the American campus. To focus on making students aware of the taboo protecting the Holocaust question from any substantial investigation,

to make them aware of the complicity and silence of the professorial class, all the while speaking to students in a way that connects them with my life. My real life. It is something that has never been attempted by any other revisionist.

The fact of the matter, ironically, is that there is no con-nection that I can make that will integrate my personal life with the Campus Project. They are two different things. You probably already knew that. Here I am, 85 years old and still wrestling with literary issues I should have solved decades ago.

A Light On Campus then is a Website, the first revisionist Website, dedicated entirely to developing a free exchange of ideas on the University Campus, to challenge academics regarding their complicity in furthering the taboo that protects the H Question from free inquiry in what should be the freest of all environments for a free press regarding any matter whatever. Dream on, Smith.

WHY IS A FREE PRESS FORBIDDEN AT HARVARD UNIVERSITY?

Above is the Home-page banner for ***A Light on Campus***. The line "Why Is a Free Press Forbidden at Harvard University?" creates a focus that was not there at the beginning. It came about through a notification I received from ***FIRE***, The Foundation for Individual Rights in Education. I follow ***FIRE***'s work.

FIRE is the primary organization Online dedicated to free speech on the American campus. They address every free speech issue you can imagine—except one, of course. ***A Light on Campus is*** being developed to fill that one, deliberate, failure.

In this instance ***FIRE*** announced that I could watch Professor Steven Pinker of Harvard University giving the Keynote Address at ***FIRE***'s 15th Anniversary Dinner on October 23, 2014. Pinker is, among other things, an experimental psychologist, a cognitive scientist, a linguist, and has written a dozen or so books of a scholarly nature. His ***FIRE*** address was titled: "Three Reasons to Affirm Free Speech." My cup of tea.

The First Reason: Free Speech is the only way to acquire knowledge about the world.

The Second Reason: Free Speech is foundational to human flourishing in that it is essential to democracy and a bulwark against tyranny.

The Third Reason: Free Speech is fundamental to civilized societies in that it is inseparable from the mission of higher education.

In his elaboration of the "Three Reasons" Pinker is straightforward, on the mark, and charming. I had been increasingly interested in finding ways that I could work with ***FIRE***. Now I had Steven Pinker and ***FIRE*** together at the primary prestige university in America, at the very time that I was setting up ***A Light on Campus.***

I would begin with a very simple gesture, one that should not cause any trouble for anyone, but which I understood was in all likelihood forbidden at Harvard. I would submit an ad to the Harvard *Crimson* for my book, *A Personal History of Moral Decay*. I would explain the nature of the book and keep Harvard students updated on the progress of the placement of the ad. Same ole, same ole. But this time I would follow up with regular mailings to students and folk like Pinker.

I am submitting a small ad to run in the online edition of the Harvard *Crimson* to read: *A Personal History of Moral Decay*

Six words. That's the whole enchilada. When you click on the title you will be taken to Chapter

Continued on page 8

Sylvia Stolz: Revisionism's Joan of Arc

by Jett Rucker

Having already served more than three years in prison and had her license to practice law suspended, German ex-lawyer Sylvia Stolz consented to participate in a colloquium in Switzerland with the title "Against Censorship" in 2013, her first year out of prison. In that colloquium, which was conducted in German, she described her experiences as a lawyer defending a "Holocaust denier" (Ernst Zündel) in a proceeding to convict him of "Holocaust denial". That proceeding succeeded in its intended purpose, but the black hole it constituted sucked in an additional orbiting body—that of Sylvia Stolz, who allowed her abundantly justified fury at the Inquisition to which Zündel was subjected to move her to assertions of truth that violated the same German laws that Zündel was on trial for.

What's a good *Richter* (judge) to do, with such a fury of forthrightness befouling his bench? Judge Meinerzhagen did the only thing an enforcer in his position (Eichmann comes to mind) could possibly do: he brought his gavel down squarely upon the head, the mind, and the God-given rights of *Rechtsanwältin* Stolz, thereby banishing her not only beyond the precincts of his court, but altogether beyond the precincts of civil society, for three years, from which his victim emerged bereft of her hard-won professional license, if not of social presentability altogether. Medieval justice is indeed alive and well not only in Germany, but in many other notionally civilized countries of Europe.

Sylvia Stolz

Nothing daunted, our own Joan of Arc returned to liberty with her head unbowed and with a vengeance against such injustice as she and others had been subjected to that moved her to participate in the conference in Switzerland (the likelihood that she was invited is to be assumed). At this conference, she spoke movingly, truthfully, and evidently with great effect to opponents of censorship all over the world, though her own speech was given in German. It was, perhaps, because of the (German) language she used and/or the fact that her peroration was available in Germany as well as everywhere else via the Internet that she fell victim to fresh persecution on the score of her palpable suggestions that the speech laws of Germany enforce historical narratives that may not be factual.

In Sylvia Stolz's experience is to be seen, starkly illuminated in the blinding light of logic, the basis for the American (or Anglo-Saxon?) predilection toward freedom of speech. The oppression of belief and its expression is a process that defends itself against any and all efforts to struggle free of it. To complain of the enforcement of any specific standard of "truth" is to attack that very "truth" itself, and to do that is to run afoul of that enforcement itself. The atrocity is to define any attack upon it as an atrocity. There is no protection from such tyranny, as the American founding fathers evidently deduced, other than "doctrinaire" freedom of speech, or "freedom of speech fundamentalism," as its numerous detractors are fond of calling it.

Someone who favors censorship alerted German authorities to Stolz's fresh transgressions in Switzerland (where "Holocaust denial" is a crime also), and the machinery of German medieval justice ground Sylvia Stolz up quite as imperturbably as Torquemada's wheel turned so as to impose further tension on the writhing, pain-wracked bodies of his victims.

Sylvia Stolz, the champion of a justice based upon, if not truth, then at least freedom, is off to jail again, this time for 20 months.

Her incarceration is a stain upon the moral validity of the entire government of Germany, and upon those other governments that might have meted out to her the same or similar penalties for her transgressions. One hopes that among these, the government of the United States is not (yet) to be numbered, although many cases, such as that

of Germar Rudolf, justify pause in embracing that hope.

Once again, the indomitable Sylvia Stolz will be insulted by the imposition of concrete and barbed wire upon the freedom she has personified for all devotees of truth and justice the world over. The insult is, of course, an outrage, but Stolz herself will not lower herself to addressing such a profoundly unworthy subject.

Instead, her example, her values, her moral integrity, will transcend the highest walls of the strongest prison ever erected by the oppressors of thought in all history.

I bear guilt for not being in prison with her, or in another prison for the same "crimes" as she has committed. So do you, whether you feel it or not.

I bear my guilt under a profound sense of gratitude to her for sustaining its consequences as I have not had the moral fortitude to do. And with it, I shall forever bear a feeling of solidarity for her cause, whether or not I ever entail the honor of suffering for it as she has.

How to Become a "Saint" and Get Canonized through Yad Vashem!

(*Translated and adapted from the French by* Bocage)

The March 19 issue of ***Olodogma*** contained an article titled « ***La catena di montaggio dei morti olocaustici, Magda Goebbels nel database dello Yad Vashem*** » (Holocaust death assembly line…. Magda Goebbels in the data base of Yad Vashem Memorial) tells us about a masterminded hoax.

The Italian daily ***Corriere della sera*** had called upon relatives or friends of "Holocaust" victims to submit their names to the Yad Vashem Memorial in Jerusalem «*con la promessa che verranno verificati e inseriti nel database*» (certifying that these names will be checked then inserted in the database). The person in charge of the ***Olodogma*** site played a little prank (which incidentally was ***not*** his first) in order to demonstrate that the data base of Yad Vashem Memorial is far from reliable.

His report:

"*Yet again we are in a position to prove that the estimate of holocaust dead as put forward by Yad Vashem Memorial of Jerusalem is not credible as anyone, with a few clicks, may feed a false identity into its data base. From just one name to an infinity of names. It is merely a question of the time you have on hand and of the will to do so…. Or a question of need ….*"

Edith Frolla
(Only at Yad Vashem)

Olodogma displays a screen capture from the site of Yad Vashem (one might guess that it won't be there for long) proving the recording of a totally fictitious gassed victim invented for the sake of demonstration by revisionists—in this particular case one **Edith Frolla**!

1. Edith Frolla is... an anagram of Adolf Hitler!

2. Her date of birth (April 20th, 1889) is ... Adolf Hitler's!

3. Her occupation (painter): is ... just like Hitler's!

4. Her address: 29, *via della Lungara*, is the address of the Regina Coeli prison in Rome (Italy)!

5. The photograph of the subject is a world-known picture of …. Magda Goebbels, Joseph Goebbels's wife!

6. Edith Frolla is supposed to have been gassed at the camp of Maïdanek by carbon monoxide.

Olodogma's spokesman concludes: "***No one*** checked the slightest element! No control! Not even the picture! And then one tells us that Yad Vashem Memorial, which is to Holocaustianity what the Vatican is to Catholicism, abounds with irrefutable 'proofs' testifying to the millions of victims of said Holocaust. One is almost bound to laugh heartily!"

As for the antirevisionist law which was on the verge of being passed in Italy, it seems that it is presently taking a nap at the bottom of some drawer in some Roman ministry.

http://tinyurl.com/kd5d56g

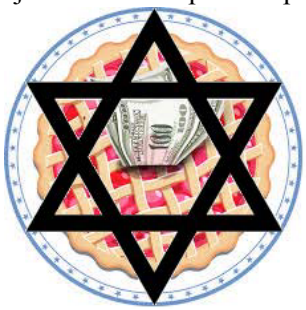
It Takes All Kinds:
Muslims Invading a Jewish Racket

Jett Rucker

Manhattan College in 2011 took a bold step: it appointed as head of its Holocaust, Genocide and Interfaith Education Center a *Muslim* woman (who is, for what it's worth, not Arab, and definitely not a *convert* to Islam from some other religion, or none). Dr. Mehnaz Afridi, born in Pakistan, is the third director to head the HGI Center, the first woman, and almost certainly the first Muslim.

Afridi's appointment coincides with the college's decision to embrace genocide in general within the center's perview (http://tinyurl.com/ntdn82c), ending the Holocaust's previous monopoly as the only genocide under consideration. The Center in fact seems to have acquired its present name after 15 years of existence under the rubric of The Holocaust Resource Center. Dr. Jeff Horn, the Center's Jewish head for the previous four years, chose the occasion of the center's expanded brief to step down and return to his post as head of the college's History Department, but his public comments on the occasion were all supportive of his employer and its plans.

The appointment of a Muslim to such a post as this could be taken as an affront by Jews who regard the Holocaust as a Jews-only proposition, and sure enough, the redoubtable Dov Hikind, long-time New York Assemblyman for Brooklyn's 48th District, entered the lists on this occasion with a broadside that faithfully reprised the exclusionist sentiment he expressed when objecting to the memorialization of gay victims of the Holocaust together in the same memorial that memorialized Jews. Said he, "The addition of Dr. Afridi and the expansion of the Center's mission diminish the magnitude of the Holocaust as a defining Jewish event," a remark that followers of Hikind will recognize as fairly conciliatory by his standards. His modest request: delete the word "Holocaust" from the name of the center, again an uncharacteristically reasonable-sounding demand from the Lion of Borough Park. Just what "Jewish" has to do with the "magnitude" of the occasion and whom or what it "defines" remain elusive, but this too is entirely consistent with the speaker's character. He mentioned no objection to the past or present



existence of the center within the precincts of a Catholic institution.

Afridi, of course, now makes her living from flogging the Holocaust, and even claims having performed some significant scholarship in the field. Her book, *Shoah through Muslim Eyes*, is due for release in July. It will be, like much of her career to date, a rather slim tightrope to be walking over a landscape studded with very dangerous mines. Some of her Muslim co-religionists, of course, fault her both for supporting the dubious Holocaust narrative that it is mandatory to support throughout Western academia and for insufficiently emphasizing the *Nakba* that Palestinians in their millions continue to suffer under to the present day, a neglect she may soon, but ever-so-gently find some latitude to mitigate in the coming years. One can only hope—or fear, according to one's persuasion. In any case, though two other Jewish commentators were named and quoted at length (Pamela Geller and a past professor of Afridi's), no Muslim commenter was named, nor quoted at any length in *The New York Times*.

(http://tinyurl.com/kqyeoeb). Maybe the NYT dropped them as nonpersons (Mohammed *who*?). Or maybe the commenters are just afraid of something, and made Afridi promise not to give them away.

The prospective weakening of the uniqueness and/or Jewishness of World War II deaths of noncombatants in Europe at the instigation of the Germans heralded by this development might raise a glimmer of hope in that rarest of revisionists who might be called an optimist. But another take could throw cold water on that rose-tinted vision: the idea that Muslims (and Catholics) mean to horn in on the lucrative racket that is called Shoah Business, possibly reducing the slice of the pie that Jews can take for themselves. Certainly, the more cynical interpretation is one that better suits

Hikind and his co-religionists generally in some eyes; but realistically, both prospects would seem likely to be troubling them, and the balance between the motives is for no human, not even the troubled themselves, to know for sure.

But the Holocaust juggernaut rumbles on, attracting more and more riders with every revolution of its massive wheels. We, over whose bodies the juggernaut rolls, can only hope that it will collapse under the weight of its burgeoning load, and finally come to a stop.

The Guilt of Oskar Gröning and the Innocence of Jewish Sonderkommandos

Stephan Gallant

The much-ballyhooed trial in Lüneburg, Germany of a 93-year-old former SS man who served at Auschwitz over 70 years ago adds nothing to the extant case for the Holo and subtracts nothing from the revisionist case against it. Its chief interest is its insistence on the enhanced culpability of the defendant, Oskar Gröning. Nearly all previous defendants in German concentration camp trials were accused on the basis of specific, direct acts against inmates. Gröning, the prosecution concedes, took part at worst in the appropriation and the occasional guarding of the property of deportees to Auschwitz —yet finds him complicit in the murder of 300,000 people.

The different "ramps," or platforms, at Auschwitz, where prisoners and their baggage detrained are peripheral to Gröning's admitted role—he interrupted his bookkeeping work for guard duty on the ramp only three times. Nevertheless, to date the prosecution, echoed by the mass media, has focused on his activity at the ramp, where his actions in guarding and removing the assembled property, in the words of a German prosecutor, helped reassure the next arrivals that nothing was amiss. Missing, however, from the courtroom and media descriptions of the Auschwitz ramps was any mention of the Jewish inmates who, according to the Exterminationist version of Auschwitz, served at the ramps and, far more than Gröning could ever have, worked to deceive

Oskar Gröning
(I was going to say
"Before revisionism," but. . .)

the arriving Jews into swarming docilely into the Nazi murder pens.

Readers of *Smith's Report* will recall our recent focus on a massive blind spot of the Holocaust establishment: its failure to judge the actions of the Jewish *Sonderkommandos*, who by the Holocausters' own account helped deceive, lure, trap, and murder more than a million Jews in the gas chambers of Auschwitz. Rather than a searching moral examination of what, if the Holocaust claims are to be believed, must amount to the most murderous treachery of all time, the Holocaust establishment has consecrated the likes of Filip Mueller, Abe Bomba, and other *SK* men at Auschwitz and elsewhere as moral authorities as well as heroes.

The Holocaust lobby's excuse for the *Sonderkommandos* smilingly tricking their fellow Jews to their doom, day after day, is that, unlike Oskar Gröning, the Germans would have killed them for refusing. But, given the alleged nature of the Holocaust, wouldn't dying rather than being in any way complicit in the murder of their fellow Jews have been the better, the more honorable thing? Of the hundreds of thousands of American soldiers, sailors, and marines who died in the Second World War, how many would have preferred to survive by assisting in the mass slaughter of defenseless American civilians?

The latest effort to prolong the sway of the Holocaust cult by expanding the culpability of wartime Germans through the Gröning trial points beyond Oskar Gröning and the Germans, to both the treacherous role of hundreds of Jews as accomplices in the Holocaust and to the even more dubious part of the Holocaust lobby in honoring these traitors as heroes.

Clearly, the Lobby and the *Sonderkommandos* are on the horns of

a dilemma here—and it's a dilemma that only we Revisionists can rescue them from. For only if the gaschamber claims are false do the Jewish *Kapos* of the ramp and the shower rooms emerge with something like honor.

Inconvenient History Annual — Volume 6

Inconvenient History *Volume VI* is now available! Our sixth softbound annual contains 612 pages of cutting-edge scholarship that topples misleading myths of contemporary history by revealing the inconvenient truth of these matters. ***Inconvenient History***, Volume VI, contains all the content in our four issues from 2014, the Spring, Summer, Fall, and Winter issues of ***Inconvenient History.***

This Volume Features:

- ***No Smoking Gun, No Silver Bullets: The Real News of Rosenberg's Diary,*** by Richard Widmann;
- ***Gypsy Holocaust? The Gypsies under the National Socialist Regime,*** by Carlo Mattogno;
- ***Stalin's German-Nationalist Party,*** by K.R. Bolton;
- ***Revisionism and the Power of Truth*****,** by Nigel Jackson;
- ***The Road to World War II***, by Ralph Raico;
- ***A Real World War II Death Camp: Oak Ridge, USA*****,** by Jett Rucker;
- ***Holocaust History: The Sound of One Hand Clapping*****,** by Jett Rucker;
- ***The Jewish Hand in the World Wars, Part 2*****,** by Thomas Dalton;
- ***Criminalizing Conscience***, by Joseph Bellinger;
- ***The Denial of "Holocaust Denial": The Feast of Misnaming*****,** by Nigel Jackson;
- ***Woodrow Wilson's "Second Personality*****,"** by Ralph Raico;
- ***The "Ministry of Truth"*** at Britain's National Archives:
- ***The Attempt to Discredit Martin Allen*****,** by Nicholas Kollerstrom;
- ***Profile in History: H. Keith Thompson Jr***., by K.R. Bolton;
- ***Revisionism as a Creative Destruction,*** by Jett Rucker;
- ***Roots of Present World Conflict: Zionist Machinations and Western Duplicity during WW I*****,** by K.R. Bolton;
- ***The Rise and Fall of Historical Revisionism Following World War I*****,** by Richard Widmann;
- ***The Great Holocaust Mystery: Reconsidering the Evidence*****,** by Thomas Dalton;
- ***The Recovery of Human Fat in the Cremation Pits***, by Carlo Mattogno;
- ***The "Report on Concentration Camp Sachsenhausen" (Prisoner's Report) 12 June 1945***, by Klaus Schenwen;
- ***The Karski Report: The Holocaust in Minature,*** by Jett Rucker;
- ***Jan Karksi's Visit to Belzec: A Reassessment*****,** by Friedrich Jansson;
- ***Setback to the Struggle for Free Speech on Race in Australia, Part 1*****,** by Nigel Jackson;
- ***Origins of the Soviet Report on the Next-Generation Gas Chamber at Sachsenhausen*****,** by Friedrich Jansson;
- ***Quo Vadis, Revisionism?,*** by Joseph Bellinger;
- ***Tinseltown Goes to War,*** by Ralph Raico.

But that's not all!

You'll also get all of our challenging editorials, informative book reviews and hard-hitting commentary. No revisionist library is complete without this volume.

Available from:

CODOH
POB 439016
San Ysidro, CA 92143
$25.00 for 612 pages of inconvenience for the enemies of truth.
Plus $6 P&H

Also available at
www.amazon.com

A LIGHT ON CAMPUS: CONTINUED FROM PAGE 2

seven of the manuscript and then find the book itself on Amazon:

http://tinyurl.com/k7s7c4x

Chapter seven is titled "Saved by the Animals." Along the way you will find my new Web page:

www.alightoncampus.com

Light focuses on how certain organizations and individuals have dedicated themselves to the destruction of intellectual freedom on the American university campus. I could go on, but you will find it for yourself with a couple clicks on your keyboard or mobile device.

If you have any suggestions about the book, or about the Web page, I'm all ears.

PS: The *Crimson* refused to run the ad for *Moral Decay*, as the ad manager said it would make him/her "uncomfortable."

AN OPEN LETTER TO THE *CRIMSON* STAFF

19 March 2015

The Crimson Staff

On 13 March you published an article titled: "Against Anti-Semitism at UCLA." There you discussed the story of how on that campus a Jewish sophomore, Rachel Beyda, was first rejected because of her Jewish faith, then subsequently confirmed, for a position on the student government's judicial board. You wrote:

"Having perspectives, opinions, and thoughtful ideas is not dangerous—in fact, it should be considered beneficial. We all have worldviews that shape us: Our life experiences, racial background, sexual orientation, family upbringing, cultural values, and political views all influence how one might vote on the UCLA judicial board."

You wrote: "…we are enriched and educated through exposure to diverse worldviews. We must cherish that belief and never waver in our resolve to eliminate discrimination on any basis."

You wrote: "The claims of conflict of interest represent a weak excuse intended to shirk the deeper issue."

This is all good.

To step back a bit: on September 9, 2009 *The Crimson* published a small ad I submitted that asked two questions.

1 – Is there anyone at Harvard who can produce the name, with proof, of one person murdered in a gas chamber at Auschwitz?

2 – Why did Dwight D. Eisenhower, in his book *Crusade In Europe*—a chronicle of the Allied campaign to defeat the Germans on the Western Front—not mention the German gas chambers, the greatest weapon of mass destruction employed during WWII?

I was just askin'. Ya know?

The fallout at Harvard and throughout New England was a combination whirlwind and firestorm of disbelief and outrage. You will find a preliminary outline of it here: http://tinyurl.com/olm99kd

That was a long time ago. Still, I should note that no one at Harvard or anywhere else that I am aware of attempted to answer either question. Why do you think?

But here we are now. I have published a new book titled A *Personal History of Moral Decay*. It's a collection of autobiographical stories that almost entirely predate any interest I had in the Holocaust question. I submitted a small ad for the book to run in the online edition of The Crimson. After a couple days the sales rep wrote me: "My manager does not feel comfortable placing this advertisement on our website." I asked who her manager is but she has not replied.

Am I to take it as a given that when it comes to the Jewish Holocaust story *The Crimson* will stand aside from such idealistic *Crimson* concepts as the one that reads: "Having perspectives, opinions, and thoughtful ideas is not dangerous—in fact, it should be considered beneficial. We all have worldviews that shape us."

Or: "…we are enriched and educated through exposure to diverse worldviews. We must cherish that belief and never waver in our resolve to eliminate discrimination on any basis."

Does the *Crimson* Staff still identify with such ideals as it did on March 13, 2015? Perhaps there is an academic in the Harvard journalism department who would be willing to advise you on the proper way to go about it.

And by the way: if there is anyone at *The Crimson* who would want to review *A Personal History of Moral Decay*, I'll send a copy along. There you will find a number of personal confessions that will give any reviewer the opportunity to ridicule the author. Confessions unlike anything your typical Harvard professor would ever admit to. You can read Chapter 7, "Saved by the Animals,"

at http://tinyurl.com/q93gc2a

Bradley Smith

This letter was copied to some 600 Harvard student organizations.

A QUESTION OF FREE SPEECH AT HARVARD

Below is a letter I wrote to Harvard University President Drew Faust more than five years ago. It addresses a Free Speech scandal that was to inundate the Harvard *Crimson* and Harvard itself in 2009. You can review that history at http://tinyurl.com/pf6atdc

Still, the question addressed, the Free Speech issue, remains as it was. *The Crimson* has informed me now that it will not run a small paid advertisement for my recent book, *A Personal History of Moral Decay*. The reason given is that the book makes the Crimson advertising manager feel "uncomfortable." I am not told what the source of his (her) discomfort might be. A bit of profanity? A twice-removed association with a historical issue that Harvard academics forbid student journalists to question?

The academic class at Harvard, with regard to intellectual freedom and "the light of day," is to students and to student journalists what the elephant is to mice. It squats over student journalists with its elephantine hindquarters blotting out and soiling such ideals as a Free Press and "the light of day." You can read a representative chapter from *A Personal History of Moral Decay* at http://tinyurl.com/q93gc2a. What's all the fuss about? Why does such simple stuff threaten The Great American University?

President Drew Faust
Office of the President
Harvard University
Massachusetts Hall
Cambridge, MA 02138 USA

05 October 2009

Dear President Faust:

It is apparent that Harvard faculty supports a strategy of refusing to ask questions about WWII German weapons of mass destruction (gas chambers). It is equally apparent, by its silence, that Harvard faculty has found that it is not right to question the "unique monstrosity" of the Germans, and that they will not support Harvard students who might be disposed to a free exchange of ideas on either matter. Does the Office of the President support that taboo? I have heard nothing to suggest that it does not.

On 08 September the Harvard *Crimson* printed my advertisement asking why General Dwight D. Eisenhower, in his *Crusade in Europe*, chose (chose!) to not mention the WWII German weapons of mass destruction, the "gas chambers." The ad asked: "Why not?" The ad also asked that a professor, someone, at Harvard University provide, "with proof, the name of one person killed in a gas chamber at Auschwitz."

On 09 September Maxwell L. Child, President of the Harvard *Crimson*, felt it necessary to apologize for having run the advertisement, saying that the text "questioned whether the Holocaust occurred" (it did not) and that it had angered many members of the Harvard community. *The Crimson* staff then published a letter stating "we believe this item [these questions] should never be found in the pages of a college newspaper."

No member of the Harvard faculty attempted to answer either of my questions, and there is no evidence that any member of the Harvard faculty supported student journalists at *The Crimson* who had been in favor of publishing the ad. When the emails, telephone calls and letters poured in to *The Crimson* from on-campus and off-campus special-interest groups, Harvard faculty played out the role of "bystander," allowing Crimson journalists to hang and twist in the wind.

President Faust: why do you believe no academic at Harvard is willing to respond to two simple questions about German weapons of mass destruction? Why do you believe Harvard faculty is unwilling to support Crimson journalists who favor a free exchange of ideas on the matter? Does the Office of the President support what appears to be a taboo at Harvard that prohibits questioning the orthodox (the State) position on German weapons of mass destruction?

Do you not think it right for Harvard students to be aware of the fact that Dwight D. Eisenhower chose (chose!) to not mention gas chambers in his *Crusade in Europe*? That Winston Churchill, in his six-volume *History of World War II*, chose to not mention gas chambers? That Charles de Gaulle chose to not mention German gas chambers in his *Memoirs*? That when Israeli Prime Minister Benjamin Netanyahu addressed the UN General Assembly only last month to proclaim that the Wannsee Protocols contained "precise" information on the extermination of the Jews, that those who produced those Protocols *chose* to not mention gas chambers? How "precise" does Harvard faculty believe that is? Exactly?

Perhaps you believe it is "hateful" to ask critical questions about German weapons of mass destruction. If that is so, you must view the asking of such questions as a moral issue. I see it as a moral issue myself, but from what I believe is a different perspective. I believe it is immoral to suppress intellectual freedom at Harvard, as it is to sup-

press it anywhere. I believe it immoral for Harvard (or any) faculty to not come to the aid of students who have opted for a free exchange of ideas and a free press. That it is immoral for Harvard faculty to exploit taboo to forbid students to question a charge of unique monstrosity routinely made against others.

Harvard faculty has the right to be skeptical of every revisionist argument that questions German weapons of mass destruction. Skepticism is not a sin. Revisionists are skeptical of the orthodox claims about German WMD and have published a good deal of material to illustrate why they are skeptical. To my knowledge, no Harvard professor has published one paper in one peer-reviewed journal illustrating where a core revisionist text about German WMD is worthless. The skepticism of Harvard faculty, then, only reveals its credulity.

President Faust: do you believe it right that the Office of the President should allow and even encourage taboo to trump intellectual freedom at Harvard? That taboo should be used to forbid an open debate in student publications on the question of the German use of weapons of mass destruction? If so, how am I to distinguish a member of your faculty committed to this particular taboo from a member of a South Seas cargo cult committed to some other taboo? His trousers?

Thank you for your attention.

Bradley R. Smith,

Committee for Open Debate on the Holocaust
PO Box 439016
San Ysidro, California 92143
Desk: 209 682 5327
Email: bradley1930@yahoo.com
Web: www.codoh.com

NOTE: I will copy this letter to some of your colleagues and to others who I believe might find it interesting.

AN OPEN LETTER TO PROFESSOR STEVEN PINKER

Professor Steven Pinker
Department of Psychology
Harvard University
Cambridge, MA 02138
18 April 2015

Professor Pinker:

I watched you on YouTube giving the Keynote Address for FIRE's 15th Anniversary celebration. The talk was titled "Three Reasons to Affirm Free Speech." I admire the clear, forthright position you take on the question of Free Speech, and I believe I agree with everything you say there.

I am writing you because I am one of those who have come to doubt the stories that Germans used weapons of mass destruction (gas chambers) in an attempt to exterminate the Jews of Europe and perhaps the world. Being the kind of writer I am, I found that my doubt obligated me morally to encourage a free exchange of ideas, or Free Speech, on the matter.

Back in 2009 I placed a small ad in the Harvard *Crimson*. There were two questions in the ad. I asked why Dwight D. Eisenhower, in his book *Crusade in Europe*, did not mention the German weapons of mass destruction (gas chambers). And I asked if there was one professor at Harvard who could provide, with proof, the name of one individual who was killed in a gas chamber at Auschwitz. I received no response to either question.

The Crimson ran that ad one time, then claimed it was a "mistake" and withdrew it. Nevertheless, printing these two simple questions one time caused a scandal, a firestorm of protest and condemnation all over New England that was picked up by CNN and other international news agencies. You can find that story reviewed here: http://tinyurl.com/lnnjrm7

I bring this up because I do not find, though you were teaching at Harvard that year, that you commented on this Suppression-of-Free-Speech incident.

Now that I have listened to you extol the virtues of Free Speech at FIRE, now that I understand that I appear to agree with everything you say on the matter, I would like to know why I can find no comment by you on the "censorship" question that was so public at Harvard in 2009.

Do you feel differently about Free Speech in 2015 than you did in 2009? If so, can you say briefly why that is so, why you changed your mind? I also read that your family is Jewish. I understand that you are not religious, but does that make a difference for you with regard to Free Speech and the Holocaust issue? If so, why?

I ask these questions because last month (March) the Crimson refused to run a small ad I submitted to promote my recent book, *A Personal History of Moral Decay*. The book is a collection of autobiographical stories, nearly all of which take place before I became aware of the Holocaust question. The ad is rejected because an advertising "manager" (I do not have a name) would feel too "uncomfortable" to allow it to appear.

I understand that the Crimson has the legal right to refuse to run any ad or any editorial content it

chooses. Nevertheless, reviewing the *Crimson*'s history with me, I cannot help but understand that the ad for my new book has been rejected for the same reasons that the 2009 ad was pulled after publication. Its author encourages Free Speech with regard to the Holocaust question.

Professor Pinker: Why do you think the ideals of Free Speech and a Free Press are abandoned at Harvard? Surely they were there at some point in its history. Perhaps you can tell me (us) when that was. Perhaps a few words by you would encourage a couple three of your academic associates to stand up and break the Harvard taboo against Free Speech on the Holocaust question.

Thank you for your attention.

Bradley Smith

PS: I'm sending you a copy of my book that's in question. I know you do not have the time, but considering your interests in experimental psychology and visual cognition, some of it might be right up your alley.

***** *Brainy Quotes* is a Webpage devoted to worthy quotes by famous folk. Steven Pinker is one of those. Both famous and most worthy.**

Steven Pinker: "Morality is not just any old topic in psychology but close to our conception of the meaning of life. Moral goodness is what gives each of us the sense that we are worthy human beings."

Bradley Smith: Moral goodness suggests that it is good to be honest about what we believe, honest about what we doubt, particularly when it threatens us, as Free Speech sometimes does.

Steven Pinker: "If you aren't just brought up in your tribe but interact with other people either directly or vicariously, through journalism and literature, you see what life is like from other points of view and are less likely to demonize them or dehumanize others and more likely to empathize with them."

Bradley Smith: This is why Free Speech, expressed through journalism and literature, should be encouraged in the student press and on the Harvard campus generally, not the demonization and dehumanization of those who doubt what they are told by others they must believe.

Steven Pinker: "When people talk, they lay lines on each other, do a lot of role playing, sidestep, shilly-shally and engage in all manner of vagueness and innuendo. We do this and expect others to do it, yet at the same time we profess to long for the plain truth, for people to say what they mean, simple as that. Such hypocrisy is a human universal."

Bradley Smith: The plain truth, if you will, is that on the Harvard campus hypocrisy is an academic universal with regard to Free Speech and the Holocaust question.

Steven Pinker: "One of the perks of being a psychologist is access to tools that allow you to carry out the injunction to know thyself."

Bradley Smith: One tool for being able to know thyself is the willingness to listen to the other, and to observe when we do listen how it affects the heart. The willingness to listen is the tool we can all access. No degree needed.

Steven Pinker: "I think a lot of moral debates are not over what is the basis of justice, but who gets a ticket to play in the game."

Bradley Smith: At Harvard, in the moral debate over Free Speech and the Holocaust Question, the game itself is banned. There are no tickets. No one plays.

In Any Case

By Wislawa Szymborska

It could have happened.
It had to happen.
It happened earlier. Later.
Closer. Farther away.
It happened, but not to you.
You survived because you were first.
You survived because you were last.
Because alone.
Because the others.
Because on the left. Because on the right.
Because it was raining. Because it was sunny.
Because a shadow fell.
Luckily there was a forest.
Luckily there were no trees.
Luckily a rail, a hook, a beam, a brake,
A frame, a turn, an inch, a second.
Luckily a straw was floating on the water.
Thanks to, thus, in spite of, and yet.
What would have happened if a hand, a leg,
One step, a hair away?

(Translated from the Polish by Grazyna Drabik and Sharon Olds)

Published in *Ha'aretz*
18 April 2015

Bertrand Russell Helps Define the Campus Project

We are still scanning and uploading to CodohWeb back issues of *Smith's Report*. Following is a

short text I ran across in SR 151, June 2008:

One day in April, while working with faculty lists at Barnard College in New York City, it occurred to me to begin to include the department of philosophy in each of my sends. Why not? The issue of making charges against others without being able to demonstrate that the charges are true raises philosophical questions. Questions of ethics. The question of how we should live.

What sorts of things actually exist (gas chambers?). What is knowledge—for example, what does the "knowledge" of gas chambers really consist of? What is the logic of assuming something is true when you cannot demonstrate that it is true? And then the question of whether this kind of logic is "wise."

In the midst of these reflections I came across a quote from Bertrand Russell in his *Philosophy of Logical Atomism* (which I have not read). It appears that he writes, "The point of philosophy is to start with something so simple as to seem not worth stating, and to end with something so paradoxical that no one will believe it."

At that moment I understood that I am asking trained historians and other academics a question that is so simple that no one appears to think it worth asking, a question that implies an answer that is so paradoxical in our present cultural context that no one is willing to contemplate believing it. You can probably not imagine the happiness I felt to discover that I was, on my own, approaching the Holocaust question and the American academic class from the philosophical perspective of a Bertrand Russell!

Are Bertrand Russell and Steven Pinker—paradoxically as it were, my natural comrades-in-arms? Dr. Pinker has been judged to be one of the top 100 intellectuals living in the world today. If anyone can guide me in this most paradoxical issue: is it right, is it moral, to argue that the Holocaust question should be open to Free Speech on the Harvard campus, surely it is he.

***** I need to explain why I am so late with this issue of *Smith's Report.*** This may be bad for business but. . . .

One morning a few weeks ago when I woke up my wife was telling me how I had been a bad actor the night before. I didn't understand what she was talking about. She said I would not listen to her and I demanded to know who she was. She told me she was my wife and I demanded to know if she was German or American. I felt fine, but I realized something had happened.

Paloma drove me to the VA in La Jolla, they hospitalized me for a couple days, ran endless tests, decided I had not had a stroke this time, but a seizure. A shorted connection in the brain. I felt fine, but back at the house I was unfocused. It has since occurred to me that I have had another of the same, did not know it, and that that is why for a couple three weeks I could not focus.

Apologies. But here I am now. Your help is much appreciated. And needed.

Bradley

*****

If you find this work worthwhile, please take a moment to contribute.

CREDIT CARD (ONLINE)

We have a Merchant's Account with Bank of America. Use our secure First Data Global page to make your donation Online.
http://tinyurl.com/mp5nohe

CHECK or CASH

We have used our present mail service here in *Baja* for 16 years. No problems. Mail to:

Bradley R. Smith
PO Box 439016
San Ysidro CA 92143

WIRE TRANSFER

Bank Branch: HSBC Mexico, S.A. 0133 Rosarito
Bank Address: Benito Juarez 2000, Rosarito, BC 22710, Mexico
Account Number: 6347793344
SWIFT Code: BIMEMXMM

***Smith's Report* is published by Committee for Open Debate on the Holocaust**
Bradley R. Smith, Founder
www.codoh.com

For your contribution of $39 you will receive 12 issues of *Smith's Report*.
Canada and Mexico—$45
Overseas—$49
Letters and Donations to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143
Desk: 209 682 5327

bradley1930@yahoo.com

Blog: www.codohfounder.com